RELIGIOUS.

Another Campaign Sunday for Christianity---Return of the Shepherds to Their Flocks.

THE FEAST OF ST. MICHAEL.

Fathers Doucet on the Relations of Man and Angels, McQuirk on the Certainty of Death and Kane on the "Wedding Garment" of the Soul.

Madame Pauline Lucca at St. Stephen's Church.

The Plymouth Flock to Their Shepherd Greeting-A Good Send Off for the Winter Campaign.

ARCHBISHOP BAILEY'S FAREWELL.

Dr. Newman on the Blessedness of a Pure Heart and Gavazzi on the Spiritual Life in Christ.

BEDFORD STREET METHODIST EPISCOPAL

Sermon by Rev. John P. Newman, Chaplain to the United States Senate-No

Politics Introduced. The Rev. John P. Newman, the Presidential paver of souls, preached yesterday in the Bedford street Methodist Episcopal church. So rare an ocasion drew out a multitude of people. The church difice (which is onite a spacious one) was crowded in every part-floor, galleries and choir. The repu. tation of the clergyman had drawn together the main part of this large concourse, and it seemed to be expected that he would speak or at least touch upon the momentous issues of the canvass as in the last sermon he preached in New York he had made bold to pray to the Almighty that He would grant success to the administration ticket in the coming election. Mr. Newman, however, abstained from all reference to politics in any shape and dwelt solely on eternal issues. He seemed for the occasion to have forgotten both Grant and Greeley and devoted his energies solely towards the more profitable fields of everlasting life. Mr. Newman is a very eloquent man, one of the most eloquent indeed among the Methodists. He bears omewhat of a likeness to Mr. Beecher-has the same manner and the same address, indeed almost the same voice. His gestures have evidently been studied in the same school of vehemence, and his most remarkable points seem to have been taken from that celebrated divine. His periods are drawn up suddenly in the same way, though his drawn up suddenly in the same way, though his originality of thought, of course, is not so striking, not so intense. Still Mr. Newman is one of the most remarkable clergymen of the country, and is certainly worth hearing. He spoke from the text in the Sermon on the Mount—"Blessed are the pure in heart, for they shall see God." He opened with a terse description of the difference between devotion and plety, and portrayed his voyage from Suez to the Holy Land, where the Mohammedan guide daily performed his ablutions and prostrated himself with his face towards the East, and constantly described the beauties of the Heaven he was about to see, and yet the next day he would as soon cut a throat as rob a caravan. "It was the same with the Catholic," said Mr. Newman, "who would enter his church, prostrate himself, go to confession, pray to the Blessed Virgin, and show the utmost contrition for his sins; and yet the moment of leaving the church he would forget all about his previous sanctity and rush into some brawl. This was devotion without plety." The preacher dwell on the necessity of being everywhere pieus. To use the words of the Scripture, "whatsoever a man doeth, eateth and drinketh, let it be to the glory of God." A man should be a walking embodiment of the millennium. He should not certainly be a man whose purity sits in judgment on other men. There were many religious people who went about censorious in spirit, shouting the loudest, making the most profession, and then go to work to ran down their neighbors. This was spurious purity. It was a monopoly of sanctity and was false, inasnuch as it measured men by its standard. Every one had not the originality of thought, of course, is not so striking,

eagle was for the mountain. So man was made for God—not for one another, not for this world, but

for lofty and infinite companionship with Go-love them that love me," said Christ, " you not my servants, but I call you friends."

day." But we need not despair, for "Bi the pure in heart, for they shall see God."

ST. FRANCIS XAVIER'S CHURCH.

The cool weather yesterday-had the effect of

filling St. Francis Xavier's church with a large ma-

jority of the regular congregation, whose faces

have been missed during the Summer months. Indeed nearly all the old and of course pious habitues (is the term sacriligious in this connec-

tion?) were on hand, the gentlemen looking brown

as berries from their out-of-town tramp in the country, and the ladies, if not a shade or two

darker than their wont, ruddier and heartier, and,

of course, prettier than ever. How long before the

will change the bright complexions of the pious

ones to the color of the saintly monk, whose chief

staple of subsistence is hard bread and cold water.

and that not three times a day, is a question which

can only be answered properly some time next June. At all events, it may now be safely said that

the fashionables of 5t. Francis Xavier, having had

a summer surfeit of sea side and mountain breezes,

are all again "at home," churchwise speaking as

fervor of the congregation will not be lacking in its old time spirit of that rarity called Christian

charity when the cries of the poor and the needy

make themselves heard during the dreary days of

THE SERVICES

were of the usually impressive character yesterday.

It is only necessary to say that Professor Berge

presided at the organ to indicate that the musical

part of the services was by no means the least at-

the approaching months of winter.

well as domestically speaking, and that the religious

excessive signs of . A PIOUS WINTER LIFE

This was spurious purity. It was a monopoly of sanctity and was false, inasmuch as it measured men by its standard. Every one had not the same manner of showing piety, and it was wrong to set a standard for every one to keep up to. There was a great difference between justification and sanctification. Many imagined themselves sanctified, whereas others more wise only cared to be justified by their works. The reverend gentleman then went on to say he thanked God he was a Methodist. There was a glorious present and a glorious inture for Methodists. He told the anecdote of two Jews who stopped in front of a Methodist church, and one asked, "What is a Methodist?" and the other answered, "It's a man who believes he is going to heaven alive." And so we do, said the preacher. The Old Testament says:—"Sanctify thyself and obey the Lord thy God." The New Testament says:—"Without holiness no man shall see God." places as usual, but neither was in an enthusiastic vein.

High mass was celebrated by the Rev. Father Lynch. The sermon was preached by the Rev. Father Lynch. The sermon was preached by the Rev. Father McQuirk, who took his text from Deuteronomy, xxxii, 29—"Oh, that they would be wise, and would understand, and would provide for their last end!" When Adam fell histsoni was deprived, not, indeed, of immortality, but of an immortality of bilss. Adam, immortality, but of an immortality of soliss. Adam, immortal while he stood in the grace and favor of God, became mortal when he sinned. Thus, as the Apostle says, "It was by sin that death entered into the world." Nor was the sentence of death pronounced against Adam alone, for "death hath passed upon all men in whom all have sinned." Nothing is more certain than that it is appointed for all men once to die, and yet nothing is more uncertain than that appointed time. Why, then, do we not redect oftener on death; and when we do redect why are we not filled with alarm at THE AFTALLING FACT The Old Testament says:—"Sanctify thyself and obey the Lord thy God." The New Testament says:—"Without holiness no man shall see God." The impartiality of God is shown in history. He spared not the first angel who fell from heaven to hell. He spared not the first woman. He spared not David, the man after His own heart. He spared not Judas, the arch betrayer. It is a fearful thing to measure the requisitions of the Divine law. When he, the preacher, stood at heaven's gate and wanted to go in he would call Christ out and ask Him to let him in, and He would do it, because without Christ there is no salvation. There is a manifest fitness in all things. There is a fitness in a soldier being brave, there is a fitness in a friend being true, and there is a litness in a man being pure. The eye of the owl was for the night, the eye of the fish was for the water, the eye of the eagle was for the mountain. So man was made for

we do reflect why are we not filled with alarm at THE APPALLING FACT that some day, sooner or later, we must all die, and after death be judged—that upon the judgment then pronounced depends eternal happiness or eternal misery? Especially should this thought fill us with consternation, as our death is attended with circumstances most calculated to excite apprehension and dread. We know not the day nor the hour when death may come, and what could be more calculated to make us think often of death than this alarming uncertainty in which we live of the hour at which it may visit us? What could more efficaciously detach us from this life and keep more calculated to give the source of the hour at which it may visit us? you not my servants, but I call you friends." We were d'stined for a compilet unity and companionship and similarity of purpose with God. His presence is everywhere—in heaven and earth and hell, and everywhere He is happy. God is at present, invisible to us, but His invisibility is the result of sin. There is nothing more clearly demonstrated in the Testamonts. In the days of man'r infancy he had a divine presence. "He walked in the Garden of Eden in the cool of the The Return of the Fashionables from

the Country-Sermon by the Rev. Father Doucet-The Administerings of the Angels and Their Relations

the hour at which it may visit us? What couldmore efficaciously detach us from this life and keep
us always mindful of the life to come than the
consideration that we may at any moment be
summoned before the tribunal of Almighty
God, there to answer for all our thoughts,
words and actions? If we could only thoroughly possess ourselves or the appalling truth
that we may at any moment die—that death is like
a sword hanging over us, suspended by a hair, it
would incessantly occupy our thoughts, free us
from all attachments here below, and be the best
preventive against sin and the surest stay of our
virtue. Yet, strange to say, this very
UNCENTAINTY OF THE NUMBER OF OUR DAYS
which is so well suited to render us vigilant is that
which renders us thoughtless. The very uncertainty luils us to sleep. What imprudence can be
greater than this? Was it prudent in the servant
the time of his Master's coming was uncertain, to
waste his substance as if he would have no account
to render? Is a death which may occur at any
moment to be less heeded than one
that will not come until the lapse
of a certain number of years? Because we
may die at any moment, shall we live as if we were
never to die? Shall this very insecurity in which
we are placed in regard to death be made the very
cause of our negligence and indifference? Nor can
we justify our unconcern by saying that she chances
of living are in our favor. The experience of each
of us forbids such a foolish thought, Death is not
an accident. No human power can prevent it.
Fight against it as the world may, it is the victor in
the end—it must be "dust to dust and ashes to
ashes." Be persuaded that there is not a single
moment which may not be your last, even that

THIS PRESENT MOMENT
is not passing without the death of some one.
Where is the surety of our not dying at any
moment? Is it to be found in youth, in strength,
in ireedom from disease? We have all seen the
fallacy of such a supposition at some time in our
lives. But if the uncertainty of the time of death
should ish, and hus
sacrifice the good which endurers forever?
It is strange to think how thick a darkness

obscures the soul of man concerning his death—of man so reasonable, so prudent, so far-seeing in all that concerns his temporal good. It is difficult to understand how men, who are so intensely affected because of some calamity, should never even for a moment think of that which ought to be as far above all other thoughts as eternity surpasses time, as heaven is above earth. How insensible it is that we should waste all the strength of our body, exhaust all the resources of our mind, to avert some temporal loss, and yet make no preparation for death, nor even think of the necessity of dying in the grace of God t it is only the grace of God that can soften this obduracy and enlighten this blindness. Let us, then, beseeth of God to illumine us with the light of the Holy Spirit, that we may think of death new as we shall think of it at the moment when He may be pleased to send it. tractive. The sermon was brief and rather peculiar in its character. The reverend gentleman who delivered it took his text from the Gospel of St. John, in which mention is made of the ladder on which angels were seen descending from heaven to earth and ascending again to heaven. After a long and general allusion to the Feast of Michael the Archangel and the creation of the angels the reverend preacher went on to describe how reverend preacher went on to describe how elevated was their dignity in heaven, how close their communication with the Most High, how pure, how lovely in every attribute, and how powerth as divine agents of heaven among men doing good. There were those, indeed, who affected to believe that there was no such thing as a personal angel—that the term angel was a rather indefinite one, simply indicative or a spiritual essence that was not material. Yet the Old Testament showed that angels were really FERSONAL BEINGS.

They were spoken of in the Good Book in many places. For instance, was it not recorded that it was an angel sent from heaven who stayed the hand of Abraham when he was about to slay his only son to please God? In the New Testament we learn that it was an angel who announced to the Virgin Mary the glad tidings of the incarnation; that it was an angel who announced to the Virgin Mary the glad tidings of the incarnation; that it was an angel who announced to the Virgin Mary the glad tidings of the incarnation; that it was an angel who announced to the Virgin Mary the glad tidings of the incarnation; that it was an angel who announced to the virgin mary the glad tidings of the incarnation; that it was an angel who announced to the virgin mary the glad tidings of the incarnation of the tendence of the capture of the order of the continue at the danger of the salveur, and is baseline was at its full, and He was in a bloody aweat, before the cracinxion? The reverend gentleman then continued at some length to describe how the attributes of the angels were, each in itself, reflections of some one of God's qualities—His beauty, His glory, His justice, His mercy. In comparison to them we were, it is true, but very small things on earth; yet it could be truly said that we belonged to a brotherhood of which the angels were a part. They represented in themselves, in their grades, the majesty and greatness of God, as did the mylads of stars we see in the heavens. Their numbers were countiess, and they suir pass of Go

as they did in numbers. And yet, he repeated, they were

OUR BROTHERS,
fighting in the same cause, struggling to accomplish the same glory for God good men were struggling for sighting under the same banner—the banner of the Saviour becoming to them a leader, created a rebellion in heaven, and, through pride, many angels fell. It was in like manner in this lite that Carristians were fighting against the bad angels that encompass us on all sides to give the victory to

THE CUASE OF GOD.

Each one of us had his own particular guardian angel, and he communicated to us good thoughts, and whispered to us good resolves; in fact, the angels did all they could for man to accomplish the end for which he was created. Consequently they were brothers of the same family as men were soldiers of the same army. With every being of intelligence they held communion, and what people often attributed to mere "chance" in the matter of narrow escapes, and the regularity of the laws of nature, could be traced to the indusence and love of the angels in fulfilling the will of God. What more than all made

MEN AND ANGELS BEOTHERS
in common, companions in arms, was that all the good they possessed came from God, and that all

in common, companions in arms, was that all the good they possessed came from God, and that all the good men possessed came also from God. The great love they drew from the Centre of all good they diffused among men, and made them sharers of their happiness. Their silent promptings, their teachings suggested to our minds the smallness of all things of earth compared with the possessions of heaven, and thus taught us to detach our hearts from the exclusive

from the exclusive
and to centre our best affections upon Him who is
the Giver of all good, the Life of all life, the possessor of all riches that are everlasting. The reverend Father then closed by earnestly exhorting the
congregation to so live that their lives might not
be hateful to the angels, and thus to obtain a life
of eternal beautitude beyond the grave.

Sermon by the Rev. Father McQuirk-

Lucea in Church.

The Certainty of Death and the Preparation Needed for It-Madame Pauline

Madame Pauline Lucca attended the high mass

at this church yesterday morning. The great cantatrice came very modestly and seemed not

to desire to attract any attention. It was known

to many of the musical members of the congrega-

tion of St. Stephen's that she was to come, out as

THE GIFTED LITTLE LADY did not arrive promptly at half-psst ten o'clock, the hour for the beginning of the service, these ladies and gentlemen made up their minds that Madame Lucca was afraid to brave the threatening rain

storm, and, being considerably chagrined, they

eighth street, and out of the vehicle stepped Madame Lucca and her waiting maid. The charm-

ing cantatrice very quietly and modestly then

then devoted herself to her prayers with seeming great devotion, until the "Credo" had been sung, when, not feeling very well, or perhaps fearing that a storm might overtake her, she left the church as quietly as she had entered it. She expressed her-

self as delighted with the gorgeous altars and paintings of St. Stephen's and with the manner in which the service was conducted. The mass sung by the choir, under the direction of the organist, Mr. Danforth, was General's in C. all the singer.

sented herself to the courteous usher of the middle aisle, who at once recognized her and conducted her to a pew he had reserved for her. She

went to their own devotions. While the "Gloria" was being sung, however, a carriage, with liveried servants, drove up to the church door in Twenty-

SL PATRICK'S CATHEDRAL.

Sermon by Rev. John Kane-Exposition of the Sanday's Gospel-Sanctifying Grace-The "Wedding Garment" of the Soul-When It Is Bestowed, How It Is Lost and How Regained-Its Necessity, Precionaness and Effect.

The cathedral was, as usual, exceedingly well alled in every available part. The celebrant of the mass was Rev. Father McNamee. The usual number of acolytes assisted in the sanctuary. The mass rendered by the organist and choir was altogether new and recently brought from Rome by the Most Terziani. The heat parts were the "Laudamus Te" of the "Gioria," a duetto for soprano and alto, sung by Mme. Chome and Mrs. Unger; the "Cum Sancto Spiritu." in full chorus, and the "Ave Maria" at the offertory.

After the singing of the epistic and gospel by the

rie REV. PATHER KANE ascended the pulpit, made the requisite announce-

ments and read the gospel of the day from St. Matthew, xxii., 2-14, from which he selected the eleventh verse as his text:-"And the King went in to see the guests, and saw there a man who had not on a wedding garment." The gospel referred to the parable which Christ had spoken to the Scribes and Pharisees. He likened the kingdom of God to a king who had prepared a marriage feast for his son, and those who were myited to the feast were not present at the appointed hour. The King pronounced them unworthy, and ordered them to be cast into exterior darkness, where "there will be weeping and gnashing of teeth." He whom the King found at the wedding feast without the wedding garment underwent the same judgment and punishment, because went to the marriage feast, but went unprepared. The importance of this Gospel narrative is manifest. It presents to the minds of all the striking truth that all, without exception, are invited to a place at the celestial banquet, and that this call, prompted by the charity of the sacred heart of Jesus Christ, should be neither treated with neglect, disrespect nor contumely, but should be harkened to with immediate attention.

Christ founded His Church, and authorized His Apostles to invite all to participate in the banquet prepared for them in the sacrament of His love. But, alas! although all are favored with this special invitation, how few avail themselves of the profered opportunity, and out of those who do come how few appear with the wedding garment, for "many are called but few are chosen." Men now-adays are too anxious about their money, their farms and their merchandise to attend to the great question of their eternal salvation. Nay, rexescenting those who destroyed the servants of the Lord who went to invite the Scribes and Pharisees to the wedding feast, they treasure up a continual hate for those who would fain instruct them. On the other hand, although many do come to this feast of love, who among them can be found with this wonderfully mysterious, but glorious wedding garment, which is mentioned in the Gospel? It is there also we can picture to ourselves the King going around inquiring, "Friend, where is thy wedding garment;" and saying to him who is silent, "Let him be cast into exterior darkness, where there will be weeping and gnashing of teeth." Oh! how many there are of all the human race on whom this terrible punishment is inflicted and who are destined through their own neglect to endure in a similar way

HELL'S INTERMINABLE WOE.

One may the King of Kings shall visit us all and Apostles to invite all to participate in the banquet

race on whom this terrible punishment is inflicted and who are destined through their own neglect to endure in a similar way

HELL'S INTERMINABLE WOR.

One may the King of Kings shall visit us all and put us the same dreadful question, "Friend, where is thy weddling garment?" and when His omnipotent glance lights upon us at the evening of life how shall we be prepared to answer, and shall the judgment of a just God be for our everlasting benefit or our final condemnation? This we know not, it rests entirely with God to foresee the destinies of so terrible a moment; but when the day shall come when we are to stand before the gaze of that scrutinizing King it would be well that all should have on the wedding garment.

WHAT IS THIS WEEDING GARMENT

mentioned in to-day's Gospel, to whith there is so much importance attached? It is something which renders the soul so pure, bright and refugent, that God Himself is torced to love it. It is nothing else than the beauteous, significant mark of sanctifying grace; that which makes all children and friends of God and which draws an obvious line of distinction between the saint and the sinner. We received this lovely garment in baptism when our souls were rendered pure and chaste in the eyes of God and His saints. But the effects of sin soon sullied its white robes, and we were deprived of it again. It was then lost; but the priests of the Church, through that power which the Divine commission had given them, placed that wedding garment again upon us in the sacrament of Penance. It was that germent that ornamented the soul of the Blessed Virgin and made her so pure and im-

lied its white robes, and we were deprived of it again. It was then lost; but the priests of the Church, through that power which the Divine commission had given them, placed that wedding garment again upon us in the sacrament of Penance. It was that germent that ornamented the soul of the Blessed Virgin and made her so pure and immaculate. It was it also which gave to the saints the glorious character and beatitude to which they aspired, for it was the sole alm of their lives to ornament it with good works and charitable deeds.

How freeCous, this Garment of Love!
Without it we can do nothing. We hang on in connection with the Church, but only like dead branches to an evergreen tree. We have no share in its growth, its development or its fruits. We are its dead members, and only serve to weaken its strength. But by striving, by clinging to the protection which it still affords us, and by praying lervently for renewed life and vigor, God may at last open our eyes to a knowledge of our own weakness and lead us to that point where we may see the necessity of putting on our wedding garment.

This wedding garment, by which grace is, as it were, personified, is a free gift of God given to us even before we could merit it. It stamps the som with one giorious mark of recognition. Have we ever had it on? Yes, in baptism we received it. Have we it on now? Let each one answer for himself. If we had it on once, how long did we keep it? Perhaps not even to the termination of childhood. But how few can answer that they are now positively free from sin; and oh how happy that few must feel! You, too, have been invited, and you have not put on the wedding garment. But if it be precious, how grevious the sin of those parents answer who give bad example to their children. Let seducers answer who have led others into the way of rain and the occasions of sin. How careful then ought were leading the service of the sacrament of penance. If this be known to you, you must certainly have received, but we would fain go into heaven with

SEVENTEENTH STREET METHODIST EPIS-COPAL CHURCH.

Father Gavazzi On the Spiritual Life Imparted By Christ-Parting Words of the Great Ex-Priest-Collection for His Italian Free Church.

Seventeenth Street Methodist Episcopal church, near First avenue, was well filled yesterday by a congregation many of whom were brought thither by the announcement that the great Italian expriest, Father Gavazzi, was to preach there. The Father read part of the eleventh chapter of St. John, from the twenty-fifth verse of which he preached an able and in his own peculiar style an cloquent sermon on the spiritual life which Jesus Christ gives to all believers. God, he said, created the sun to be the light of the material universe, but He created the firmament and the light first and when Heaven and light were created then He created the sun to give life and light to the world. Jesus Christ, too, is the way and the life and the light and the truth of mankind. He is the truth of life and the life of truth and he (the preacher) was giad to stand there on this, his last Sunday morning in America, to stand by Jesus Christ. He is the life of the world because He made the life and gave the darkness | life and He sustains the life. "You see," said he

There are two ways of making life, namely—by creation and by restoration. We are alive in Christ the life," and Paul says to my Romans we are all sinners in Adam; but not in Adam's actual transgression, but in his spiritual sin. We are all dead in Adam because the wages of sin is death. But God does not punish me because Adam sinned. No, no. He is not moved by passion as we are, but we speak of Him as only we can do so humanly as we know of Him. He has no hatred in His heart

CHILDREN OF WRATH EVEN AS OTHERS. God does not hate man, whom He has created but he hates sin, which He has not created. Father Gavazzi Illustrated this point by a mother

picking up her child out of a mud pool into which it had failen even after she had warned it of its danger. The mother does not hat her child, though she may have an intense dislike to the mud and defilement that covers it. Even so God does not hats us, but He does hate the corruption and sin which covers as. And that God might wash us and restore us to purity again He sent His Son into the world, that whosever believeth in Him might be saved. Hence you see that God gives us that new life, and Christ is that life. God could not atone for us, for that would be contrary to all the logic of the case that the offender should make reconciliation with himself for the sins of others; and man could not atone, for he is the offender. But Jesus Christ united the two natures—the human and the divine—and with one hand dh God and the other on man He could and did atone for us. Hence you see God was in Christ reconciling the world unto Himself. And heace, said the Fasher, Jesus is my piatorm, my paipit, my creed, my hymn book, my all in all. What did Christ come into the world for? He says Himself He came to do the will of His Father in Heaven. And what is that will. This is the will of God, even our salvation must every one be saved as the Universaliats believe? No, no. But Christ giveth to every man that comet hinto the world grace to believe and to be saved if he will. Hence He says whosever liveth and believeth in me shall never die, and he that believeth in Me, though he were dead, yet shall he live.

The man that comes to Christ is a dead man until quickened by the Spirit into a new life. But in Ohrist he receives mich cannot satisfy the soul, and without God he is dead in sins. But Christ says to such a one, "Though he were dead yet shall he live, if he believes in me," We receive that new life by falth in Christ, We are justified by believing in Him; and He not only gives us that new and spiritual life he may have peace in the world, but it is a worldly peace, which cannot satisfy the soul, and without a man salie in

ORDINATION OF REV. A. M. WYLIE AS ASSO-CIATE MINISTER OF THE FIRST REFORMED

The First Reformed Presbyterian church, Wes Twelfth street, near Sixth avenue, was filled with a large audience, to witness the ordination of Rev. A. M. Wylie as assistant minister to the Rev. Dr. J. N. McLeod. A commission of the North-ern Presbytery were present. The Rev. Mr. Woodside, of Brooklyn, opened the services and Woodside, of Brooklyn, opened the services and delivered the sermon. Rev. Dr. McLeod presided. The text upon which the sermon was a dissertation was taken from Jonah, iii., 1-3, embodying the command of the Almighty for Jonah to go on his mission to Ningveh, and the preacher drew from it that the command was in force at the present day, and that the Lord still calls for his servants to go out into the Nineveh of the world and preach the Gospel. The charge to the congregation was delivered by Rev. Dr. McLeod. The charge was given to the candidate for ordination by Dr. Moffit, of Brooklyn, and the constitutional questions and ordination prayer were given by Rev. Dr. McLeod. ordination prayer were given by Rev. Dr. McLeod. After benediction the large congregation slowly

BROOKLYN CHURCHES.

PLYMOUTH CHURCH. Welcome of the Returned Pastor-The

Crowded Congregation-Sermon on Human Character and Its Development, by the Rev. Henry Ward Beecher-The Destiny of Man and the Road to Salvation-The Doctrine of Perfection Re-futed-The Silver Wedding of the Like a humble stream of the vale a small, thin

tide of church-goers began to fill the cars yesterday morning before the earliest chimes of the premonitory bells had ceased their melody, but which, as it rolled, swelled and swelled until the vehicles were closely packed with patient humanity, and until the poor beasts which dragged them tugged with almost despairing struggles, and as if ani mated by a heroic purpose. It was strange, how-ever, that there seemed but one direction of the current. What portion of it was dropped by the wayside and diverged to some ferent object was succeeded by a larger addition, which more than filled the vacated space and swelled still more the main tide Pleasant but not selfish expressions of joy beamed apon all the faces that one met, and the chit-chat was soft in tone and vicant in accent. You might have been riding down Fuiton avenue jammed amid a throng of people, who were them-selves in as helpless and uncomfortable a predica-ment, but that there was any disgust or displeasure felt was an idea so foreign to the scene that it could never occur. "What! are you going, too ?" said a silvery

voice. Look around and you see a blonde-haired and beautiful girl speaking to a tall, erect old gentleman, with white locks, and features who physiognomy is noble and attractive.

"Yes; to be sure. It's the first since his return." "We thought we should see everybody we knew," said a dark, vivacious creature, whe seemed to be

we thought we should see everyloody we knew, said a dark, vivacious creature, whe seemed to be his daughter.

Yes; Beecher's opening sermon; that was the magnet of anticipation that prompted the heart and intellect of the strong stream of human kind, dressed in Sunday attire and indulging in the cheering repose of Sunday thoughts. Through the modest portals of the great and famed temple the strong stream was sweeping, but softly, as its type of the meadows bedded with moss would return through a fissure of the rocks into a chamber of crystais mingling with purer water. The wide interior became a rippling sea, human individuality condensed, compressed into an immense entity of intelligence, hope, expectation, perhaps faith. First.

THE LEVEL EXPANSE OF PACES forming the addicace, which filled the main floor with youth and age, contrasting wealth and indifferent circumstances, elegance and plainness, beauty and lack of it; a vast blending of colors and forms which made a spectacle that was grand if not esthetic and moving if not beautiful. Above is the ampitheatre, which, with its crowded shades of dark and light, looked like the verge of a prechieg, with the subschild, which is a smaller ledge where the same tromulous ripple is hanging, but is not so light or glistening.

But suddenly, as you gaze, the idea of animate life returns. A movement—a strong wave passes

from side to aide, breaking into billows through the inner portals of the vestibules, where the outskirts of the sea are less calm and content. A sudden reflection as the thousands of faces are lifted like sunlight touching the gentle crests of ripples, ar 1
you turn to look toward the altar, where, behing it

and in the pulpit, stands, with his fine gray head bent before the people, Beecher, their greatest

and in the pulpit, stands, with his fine gray head bent before the people, Beecher, their greatest polemic orator.

The grand, mellow volume of melody from the organ has subsided, and, rising, the choir and people and their pastor burst into

Majesty of Song in which the deep-toned accompaniment is only heard at the interindes, and so brief and exquisite are they that they seem like pauses in a dream. A prayer, another hymn, a cheerful familiar tafk from the pastor about the olden times of the church, whose anniversary of a quarter of a century—her "silver wedding"—is about to be celebrated, then the text is announced and the sermon begun. It is not after all a sermon—a homily—but a train of luminous thought, distinctly and carnestly impressed upon the hearers, who at times smile at a brilliant wittieism are entranced by agleam of histrionic genius, or are brought to the verge of tears by a tender, searching pathos. The sun draws up the spray of the sea and it then returns again in gentle rain.

GRLEBRATION OF THE FOUNDING OF THE GUIDERS

spray of the sea and it then returns again in gentle rain.

OBLEBRATION OF THE FOUNDING OF THE CHURCH.

Mr. Beecher, before he entered upon his discourse for the day, remarked that the next week would be devoted to the celebration of the twenty-flith anniversary of the founding of the the church and of his settlement in the ministry. It was a domestic and family service, a household affair, for the reason that at other times the members had no seclusion of mutual and confidential intercourse, as his church had been essentially the public's instead of the temple of a few. It would seem that a week of celebration would be making a great fuse about a small affair, but the number of members was so great that all could not get into the church on one day, and so the services were to be performed on different days. Monday and Tuesday would be set apart for the children and their sabbath teachers; on Wednesday would be a social rounion; Thursday would be choveded to the historic features of the occasion, and Friday to prayer and communion services. Prayer meetings would cook.

THE SERMON.

His text was taken from Ephesians, I. 25, 23:—

week at eight o'clock.

His text was taken from Ephesians, I., 25, 23:—
"Wherefore, I also after I heard of your faith in the
Lord Jesus, and love unto all: the saints, cease not
to give thanks for you, making mention of you
in my prayers; that the God of our Lord Jesus
Christ, the father of glory may give unto you the
spirit of wisdom and revelation of the knowledge
of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of
his calling, and what the riches of the glory of His
inheritance in the saints."

apirit of wisdom and revelation of the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of His inheritance in the saints."

Paul's selection of the topics of his prayer for the disciples of Christ was eminent in these respects—in its exalted view of the work of the divine spirit in this world, and in its large, sublime intimation of what religion means in the heart of man. The word was dim, so to speak, with the undisclosed glory and power of Christ to effect in men that character which was so noble and exalted. There were two grand ideas unfolded in this statement of what he was accustomed to do.

THE DESTINY OF MAN

was revealed in Christ, and Christ Himself was the supreme power and influence by which that destiny was to be accomplished. Great as this promise seems, impossible as a vision of poetry, a rhapsody of transgendental prophecy, the right of Christ as the representative of God's power is the theme of embodied joy in anticipation as it will be of consummated happiness in inheritance. A view of the development of human character was most fit now when so much was disclosed of the past of men. The antithesis, then, the future and its opening, might well deserve consideration. The character of man originally is poor indeed—abject in condition, feeble in emotion, with mutual distrust. Nor will the best of men bear too close a scrutiny. Human character is made up of weaknesses. There are clearages made as in the forest; only stumps of trees remain in some places, but all around and about them is the wilderness still. To expect ever to see harmony and perfection seems a dream—the madness of a poet—and yet this is to be. Whatever discrepancy exists between the different positions of the human race, from high to low,

THE FUTURE IS NOT LEFT IN DOUBT

with reapect to man as a spiritual being. Whether the dream was true or not he did not propose to argue. Supposing it to be true, the madness of a poet—and yet h

There was a great want of light, liberty, life, beauty and joyfulness in the experience of average Christians.

This world was such a world that the traits of human excellence were not attained until we got out of it, and not till then would be shown the full power and beauty of human character. The best man comes to his death without having all this glory and goodness that is mentioned in the Bible, and when he is gone it is far better than it would be if he were alive. Children, when they have been a torment to a whole neighborhood, are much better thought of when they are sent to school and kept out of mischief. The kinder feelings preponderate towards the memory of a person after death. This fidulation is founded in af amiable cause; and, as an amusement, I do not know of anything more pleasant than the doctrine of perfection. (Laughert,) The preacher closed by summing up his argument that the full growth of human character came not until after death.

SEVENTH AVENUE METHODIST EPISCOPAL CHURCH. Sermon by Dr. Wild on the Strength and

Death of Sin, the Victory of Qualifi-

The services at the Seventh avenue Methodist Episcopal church yesterday morning were decidedly beautiful and impressive. The choir added their efficient aid to the effect by singing, under the leadership of Mr. Marston (conductor and organist), the beautiful anthem, "Glory be to God on High," after which the pastor, Dr. Wild, delivered the following sermon, selecting his text from the First Corinthians xv., 56:-"The sting of death is sin, and the strength of sin is the law." Man is a responsible and accountable agent. Responsibility guards and implies the proper use of all we now have, and accountability takes into consideration what we should have had and been. Our peace and safety are guaranteed when we live in harmony with the established laws of the universe. In law man has the measure of his own obligations and the true limits of the sphere of freedom. By law we have a knowledge of freedom, its nature and extent. Every good law conserves individual and universal good, and self-interest and right beautiously blend to constrain us to keep the same. The social and compact form of society-man's re-

but by the second we have life more abundantly and peace in belleving. The law alone would exclude a child from heaven, for even in infancy the law would be strong enough to condemn. But by the law of grace in Christ all intants are saved. For their corruption of body and evil blas of mind are sequences, not implying responsibility in them, but in some one before them—thus as through another, even Christ, they are made perfect. In our childhood we are unconditionally condemned, and unconditionally saved. In manhood, we are of ourselves, willing lost or willing saved. But even in manhood the law alone would condemn, and excludes us from heaven; for though saved by faith, we yet have corrupt bodies, and are defective in purity of spirit. But in Christ we have defective in purity of spirit. But in Christ, the righteousness which is of God by faith, "

Strength of sin is real have.

By this expression the apostle means the force and clearness of sin is seen by the law. Just as the carpenter applies his straight edge to a piece of board to ascertain if it be planed level, so thal law is applied to man, and as the straight edge reveals and poses the inequalities and crookedness of said board, so the law reveals our weakness and folly. The straight edge does not make the board crooked, neither does the law make sin, but reveals it. Divine laws are not arbitrary but reasonable; they are founded in the just relations of things and are exponents. The law to love our neighbor was given to men after men stood in relation thus one to another. The law to love our neighbor was given to men after men stood in relation thus one to another. The law to love our neighbor was given to men after men stood in relation thus one to another. The law do not make the relations. Oh! happy thought that faith in Jesus will free us from the power and curse of sin and take away the sting of death!

Mist faming worlds, in these arrayed.

curse of sin and take away the ating of death!

Jesus, Thy blood and righteousness

Ny beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall lift up my head.

Bold shall istand in Thy great day,
For who aught to my charge shall lay!
Fully absolved through these I am
From sin and fear, from guilt and shame.

I like to see an old man, well surrounded with
basket and storeful, nealthy and patient, hopeiul and cheerful, glad in life and not afraid of
death. An old person ripe for heaven, living on
earth, is a commendable sight. I often think of
Moses on Acbo's lonely top, with only one desire
left for earth, namely—to set his weary and earthworn feet on Canaan's soil. What a victory over
earth and death! I like to think of Paul, chained
and imprisoned, waiting calmiy the execution of
the death sentence, balanced between heaven and
carth, the Church below and Church above, the
friends of time and loved ones of eternity. "I am
in a strait between two," he cried. Here indeed
was the victory of consolation. May heaven aid
us to that victory, and may we all find in Christ our
victory of qualification.

ARCHBISHOP BAYLEY'S FAREWELL

Laying a Corner Stone In Jersey City-Impressive Ceremonies and Discours by the Archbishop-A Practical Hind to the Rich-"More Stealing Going on Now Than in Former Days."

The laying of the corner stone of St. Michael's Catholic church on the north side of Hamilton square, in Jersey City, was witnessed yesterday by The Father Mathew societies, the Ancient Order of Hipernians, the St. Patrick's Alliance of Jersey City and Brooklyn and the Mutual Democratic Alliance marched in procession. Even the gallowglasses were brought into requisition on the occasion. The ceremony was performed by Archbishop Bayley, attended by the pastor of St. Michael's, Father De Concilio, Fatha Vanuta, eight

of the Passionists from West Hoboken, Father Fox, Father Cannon, Father McNulty, of Paterson; Rev. Dr. McGlynn, of St. Stephen's, New York; Rev. Dr. Corrigan, of Seton Hall College, and Father Doane, Chancellor of the

Hall College, and Father Doane, Chancellor of the diocese. In the corner stone were placed a copy of the New York Herald, a copy of each of the local papers, the coins of the United States and a scroll of parchment setting forth the dedication in the usual form. The church will be a large and massive brick structure, trimmed with stone.

At the conclusion of the ceremonies the Archbishop stepped to the front of the platform, and, smiling on the beaming faces of the school girls, who were arrayed in white, spoke as follows:—You have this day, my dear children, kneit and prayed for the stone land in this church under the invocation of St. Michael the Archangel. It is a good work, a great work in the language of the Holy Scripture, because you are about to build A HOUSE NOT FOR MAN, but for God. You are about to make a great act of faith not expressed in words, but built up in brick and stone, which speak more forcibly than words of the love of God which is in your hearts. If I may judge by the size of these walls you intend to build here—

A NOELE CHURCH, which will be in some sense, worthy of that Divine

build here

A NOBLE CHURCH,
which will be, in some sense, worthy of that Divine
Majesty whom you love and wish to serve. If you
were to build these walls of gold and the roof of
precious stones they would in no manner be truly
fitting for the great gold to whose honor and glory
you erected them. You are treading in the steps
of your forefathers in the faith.

of your forefathers in the faith.

THE GREAT OBJECT

for which churches are built is the offering up
of the holy sacrifice which, according to the
Scriptures, is a clean oblation and is to be offered
up "from the rising of the sun to the setting
thereof" till the end of time. Here also the sacraments will be administered. I intended to speak
to you this afternoon on some of the doctrines of
your religion; to repeat for you the words
NOT OF MAN BUT OF GOD.

But the weather is threatening, and as the discourse would necessarily be argumentative it
would not be very comfortable to have a shower of
rain come down upon your heads during the course
of an argument. I will, however, proceed with a
few remarks in that direction, and if the rain comes
we can stop. The Catholic Church was always
prominent in church building. She commenced it
in the catacombs in

THE SARLY DAYS OF THE CHURCH.

prominent in church building. She commenced it in the catacombs in

THE EARLY DAYS OF THE CHURCH.

Every one in those days was conducted with a view of greater simplicity. There was none of that magnificence which marks the progress of the Church in these later days. If any one of you should go into some of the catacombs and penetrate the recesses of those immense excavations you would find that the children of the Church in those days of persecution were not content with four bare walls. Although

THE LIGHT OF DAY NEVER SHONE upon them you will see the traces of the frescoes with which they adorned those excavations. A certain satirical poet, who was viewed in his age in much the same light as Voltaire in another age, spoke of the

spoke of the inconsistency of the christians

in much the same light as Voltaire in another age, spoke of the

INCONSISTENCY OF THE CHRISTIANS
in this very church building question. Though he told much that was false he also spoke something that was true. He spoke of the large number of churches rising in every direction. In speaking of the Reformation he said that Knox might have derived his name from the prominence he attained in pulling down the Catholic churches. It is remarkable, however, that in Scotland and England, as well as other places where the CHCRCHES WERE RUPHLESSLY TORN DOWN, great efforts are being made at the present time to restore them. Many of you no doubt have heard and read of the reasons for building these churches on such a magnificent scale. This is a noble edifice, that reminds me of those great churches which were aptly termed grand poems built up in stone. In those days there was little commerce and few manufactures. All the money that was raised came chiefly from the cultivation of the soil. There was a class of historians who said that these buildings were

THE OFFSPRING OF SUPERSTITION.
They charged that the people in those days were very wicked, both monarchs and subjects. There was a great deal of stealing going on, and the rich made restitution by building up churches as some atonement for their crimes. Well, even granting this may be so, I think I might remark that there is MORE STEALING NOW THAN IN THOSE DAYS spoken of by the historians, and we are behind those people, for they made restitution and we do not. Some of our rich men may take a lesson from it. But why did those people build up such churches? Because they wanted to honor God in the Real Presence, that God who deigns to come down and dwell among his creatures. They felt that they could not do enough for him, and yet we, with all our wealth, cannot erect anything to equal those structures, we can do no more than imitate them.

Here the rain commenced to pour down, and the Archbishop, after pausing a few moments, treated the matter rather humorously.

"See ther

Archbishop, after bausing a few moments, treated the matter rather humorously.

"See there; just as I said; you see I have no power to stop the clouds. I have a great many stories in my head. Kneel down and I'll give you my blessing."

The Archbishop then administered the apostolic benediction, after which the ceremonies were concluded. He was afterward waited upon by Mayor O'Neill, Judge Randolph, Sherif Reinhardt and many other prominent citizens, all of whom wished him a hearty farewell, this being the last time he will officiate in Jersey City, or indeed in the diocese, save in the celebration of misss. The new Primate, it is stated, will leave for Baltimore about the close of this week.

FOUND DROWNED.

At five o'clock yesterday afternoon officer Gormon, of the Twelfth precinct, found the body of an unknown man in the water at the foot of 121st an unknown man in the water at the foot of 121st street, East River. Deceased was about thirty years of age, five feet eight inches high, dark complexion and hair, cut short, no beard and no coat. He had on blue overails, dark cloth vest, blue woolen shirt, brogan shoes and white cotton socks. His body was sent to the Morgue for identification and the Coroner notified.